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The addition of the Johannine parallels is a valuable feature of Heineke's book.

ERNEST D. BURTON.

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SAINT PAUL. Ses dernières années. Par L'ABBÉ C. FOUARD, professeur honoraire à la Faculté de Théologie de Rouen. Paris: Librairie Victor Lecoffre, 90 rue Bonaparte, 1897. Pp. xii + 426. Fr. 7.50.

IN his latest volume upon *Les Origines de l'Église*, Abbé Fouard discusses the history contemporaneous with the life of Paul from the beginning of his imprisonment at Rome until the destruction of Jerusalem. The volume is written in the author's customary graceful style, and is characterized by a generous classical and patristic learning, but by an almost unbroken silence as to the questions raised and discussed in recent works. The volume makes, therefore, little or no contribution to our knowledge of these enigmatic years, but repeats traditional views—a characteristic that almost attains the height of absurdity (p. 256, note), when it is said that the book of Enoch contains some of the authentic words of Enoch, and that the Holy Spirit revealed to Jude not only these words, but those that were authentic in *Assumptio Moïsis* as well! (p. 257).

Nevertheless, there are certain points upon which one is interested to have the author's opinions. As one would expect, Abbé Fouard holds to the second imprisonment of Paul, his release occurring in 64 A. D. (p. 113) and his death with Peter, June 29, 67 (p. 331). Between the two imprisonments he visited Spain (p. 113)—an opinion the author justifies by an appeal to the customary authorities and the concessions of Renan (p. 115, note), and probably France, which thus became "ce qu'elle reste encore aujourd'hui, une terre d'apôtres, la nation très chrétienne" (p. 115). Pushing aside in a contemptuous footnote (p. 116) the recent discussions as to Acts, Abbé Fouard holds that the book was written by Luke in Rome at the close of Paul's first imprisonment, just as he was leaving for Spain (p. 118).

The author's discussion as to the existence of general persecutions under Nero and Domitian, which he thinks (contrary to Mommsen) to have been certain (p. 177), leads to his treatment of first and second Peter, the authenticity of which he accepts, again without question, although noting the resemblances between them and Ephesians and Romans (p. 187), and their superiority to the speeches accredited to

Peter in the Acts (p. 199). The epistle to the Hebrews is assigned to Barnabas, although its final words are from Paul, under whose influence it was composed. The other catholic epistles are accredited the persons whose names they bear, without discussion.

By far the most marked characteristic of this volume is its liberal spirit. Abbé Fouard is a member of the Roman Catholic church, and the volume contains the "approbation" of the archbishop of Rouen, but despite its obvious sympathies (as they appear in the chapter upon the episcopate), his work is marked by an interest in all the elements in the history he is writing. His views, even of the episcopate, are not those we have learned to expect from writers within his church, and as regards the traditional identifications in Rome, like that of S. Maria in Via Lata with the home of Paul, as well as regards the *Domine quo vadis* legend, and the belief that Luke painted a picture of Jesus, are healthily skeptical. Altogether the volume is worthy to stand with the others of its author, as a learned, stimulating, sympathetic, and uncritical study of Paul's life.

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KRITISCH-EXEGETISCHER KOMMENTAR ÜBER DAS NEUE TESTAMENT.

Begründet von H. A. W. MEYER. *Der Brief des Jacobus* von WILLIBALD BEYSCHLAG. Göttingen: Vandenhoeck & Ruprecht, 1898. 6. Auflage. Pp. iv + 237. M. 3.40.

THE interest in the study of the epistle of James lies rather in its criticism than in its exegesis, and the interest in its criticism gathers largely around two questions: (1) as to the time when the letter was written, with its bearing upon the relation to Pauline doctrine of the famous faith-and-works passage in the second chapter; and (2) as to the author of the letter, with its bearing upon the James referred to in Gal. 1:19, and inferentially upon the comprehensiveness of the apostolate in the early church.

The former of these two questions Beyschlag answers by locating the readers of the epistle in southern Syria and by placing the composition of the epistle before any Gentile evangelization had taken place in the region where the readers were. This naturally gives the epistle a very early date. It puts it into the first part of the Gentile mission work which extended out from Antioch—if not before that work had been formulated sufficiently to leave Antioch at all. This position Beyschlag holds to be clearly established from the epistle itself.